/34 cont./

342 The great house, typical construction of many tribes of the Tupí-Guaraní group, is one of the most imposing elements of the material culture of the Kayová. They call it tapýiguasú (large [192] hut) or óga-djekutú, "driven-in house" (kutú, to drive in /Port. fincar, cutucar/), or, in Portuguese "casa beira-chão" /close-to-the-ground house/. Besides the quadrangular base, its essential characteristics are two: in the first place, the covering itself, reaching down to the ground, forms the façades /Port. frontões/; [192] secondly, the "line" (ridge) does not have any support. The general shape of the hut is that of an overturned canoe with the ribs /Port. oitões; cf. ouvões, side walls/ in ogive form. Let us have a brief description of the óga-djekutú of Paí Chiquinho, religious chief of the village of Panambi. Length, about 18 meters; breadth, [824] 8 meters. Façades of ribs /Port. oitões/ covered with sapé /a Brazilian herb/. The house thus consists of four faces of covering, which close all the sides, the ridge extending in a north-south direction. Three entrances: one to the east, another to the north, and a third to the south. In the front, that is, on the east, extends a large patio, as a dance ground, of perhaps 500 square meters. Inside: four large transverse beams, two to the right and two to the left of the main entrance, resting on the longitudinal beams, against which are supported the laths of the wall-covering driven [778] into the ground. On the side opposite the main entrance, an "altar," a wooden framework, in front of which part of the religious dances are performed.

The óga-djekutú is a solid construction that resists the incle- [824] ment weather for many years. No nail is to be found in it; everything is tied with cipo.

341 When the original habitation of the Kayová great-family yields 178 its place to a certain number of houses for elementary families, it not only suffers a reduction in size, but also quite profound changes in its architectural structure, approximating in various directions the types of Brazilian and Paraguayan rural construction. [177] The acculturation in the different spheres of material culture could not fail to accompany and in part even precede the correlated changes in the non-material sphere.

2: Schaden--36 E-4, 5 (1946-1954) .362 SM4 Guarani SM4

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341 342 179 From the architectural point of view, there are two essential characteristics of the great house of the Kayová in contrast to the caboclo dwellings /35/ of the region: the lack of separation or division between covering and wall and, secondly, the absence of supports for the central line of the ridge.

One of the first concessions that is made to caboclo architecture is the adoption of central support for the ridge line. Next the covering is detached from the walls. Finally, the namara (corr. of [192] "ramada" /hut made of branches/) is built, a veranda or porch, sometimes separate from the house, covered with sapé. It is used as "living and dancing room" /quoted in English/. A typical example of the transition between the traditional Kayová dwelling and the caboclo habitation is the house of the Indian Mbopí of Dourados: to the predominantly Kayová shape was joined the Iberic veranda on the south side; moreover, instead of a door, some pieces of wood are used.

342 177 178 The Kayová habitations built according to the traditional technique of the tribe are already quite rare nowadays. Almost all of the Indians have come to prefer houses of the caboclo type or at most constructions in the mixed style, which tend more and more to lose the traces of sylvicolist origin. The traditional Kayová house satisfied a series of requisites of the social and religious organization. It constituted an ideal shelter for the con- [596] junction of elementary families that, congregate in the great-family under the protection of a single chief, formed an intimate community of life, with economic, religious, and political interests. The new conditions of life to which the tribe has been subjected for some decades have brought about, as we shall see, the fractioning of the great-family and, concomitantly, the replacement of the great house by some huts of caboclo type more or less close to one another. For certain religious and profane [535] dances of the chicha celebrations, performed in part in the dance area in front of the hut and in part in the interior of it, the traditional construction has the advantage of offering better conditions of space by not having posts or poles in the central line, which would obstruct the movements of the dancers.